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Paper acceptance letter

to: Syamsuhri Halim, Syamsul Bachri Thalib, Alimuddin Mahmud

Dear Authors,

We are pleased to inform you that your paper entitled **"Traditional boarding and character education"** was reviewed by 2 reviewers and got positive opinion. This paper has been accepted for publication at the peer-reviewed **"International Journal of Academic Research"**, Baku, Azerbaijan to be published in May, 2015.

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Author(s) **Syamsuhri Hallim, Syamsul Bachri Thalib, Alimuddin Mahmud**

Score Card for Manuscript Assessment

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A. Content

Introduction

1. The actual gaps of knowledge are clearly defined.
2. The originality main idea (novelty in problem solving or scientific development) must be stated.
3. Define the main goal and implication (beneficial) of the proposed topic in scientific development and/or practical use.

8.5

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Methodology

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7.5

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6. Comprise the new knowledge that author is contributing to the world of knowledge.
7. Discuss the significance of the results.
8. Specificity and/or superiority of the problem solving.

8

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7.5

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References

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10. What are in the text, it must exist in the references list

4

5

5

5

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1. Concise-Complete-Coherent-Clear
2. Scientific English

3.5

5

3.5

5

Total score

81.5

100

The minimum score for acceptance

80 (in condition
no. 10 is 5)

Recommendation for acceptance

Qualified for publication

Recommendation for Improvement

Author(s) have to check and improve items that appeared in galley proof before publishing.

TRADITIONAL BOARDING AND CHARACTER EDUCATION

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ABSTRACT

This research aimed at describing the character education at the Salafiyah Parappe' boarding school. The data collected from headmaster of school DDI, the teacher and the students by using interview, observation, and documentation. The results show that the character education at the Salafiyah Parappe' boarding school has been implementing the character education by mixing traditional and modern system. There is also the big role of kiyai with spiritual grounding.

Key Words: boarding, character, education, traditional, modern.

1. INTRODUCTION

Boarding school is the oldest educational institution in Indonesia which represents the Islamic style and Indonesian style⁽¹⁾. Since the beginning of its birth, Functions and roles of boarding schools are *Halaqah* of religion and proselytizing, gradually became an assembly and educational institutions that teach religion on a large scale using traditional methods, referencing yellow book, without expecting a diploma, simple place only with the aim of studying the religion of Islam "*tafaqqahu fiddin*", which is non-formal.

Characteristics boarding above are salafiyah (traditional) shade surviving, even considered as a proper mode of choice in producing scholars and human character. The term refers to the state of the ulama: (1) expert of Islam, (2) wara, (3) Siddiq, (4) qanaah or sincere, (5) responsibility.

In line with the birth of government policy in the field of national education ministerial decree of 1975, until the enactment of the National Education System Law No. 20 Tahun 2003, about the position of the madrasah sd religious school in the form of a compound between schools (public) and boarding schools, then the orientation changes boarding school as an institution non-formal religious education into schools at madrasah shaping (Salafiyah schools). This policy requires that the composition of religious subjects 30% plus 70% general subjects. This change is a response to the issue of modernization of the institution so as not to lose the boarding enthusiasts and outdated, so salafiyah (non formal many institutional repositioning into shades pesanten khalafiyah madrasah (non-formal)⁽²⁾.

According to Azra⁽³⁾ that modernism and modernization of Islamic education, viewed from the perspective of the development of culture and civilization, seems to be a thing that can not be circumvented boarding. Systems and institutional boarding difficult to survive without modernization.

However, an emerging phenomenon, seems to some cottage salafiyah boarding boomed, as salafiyah Sidogiri in East Java, salafiyah Lirboyo Kediri in East Java, Java salafiyah nest in the Middle, salafiyah Parappe in West Sulawesi, as evidenced by the increasing number of students every year, even amid salafiyah people's choice. Some of the background assumptions: (1) the shortage of clergy, so salafiyah back into the people's choice to make the children as scholars, (2). The birth reorientation besifat pragmatic educational value (job) to seek orientation and deep religious knowledge, (3) educational institutions now do not give birth to a human character or personality of students "Muslims" who have faith, science and charity, 4) salafiyah with deepening concentration bald religion by the book, with all its limitations will give birth to students who are competent in the field of religion and morals.

Boarding school in line with the statement above salafiyah Wamendiknas in Fasli Jalal⁽⁴⁾, that can be used as a boarding school education where wisdom and character education.

Salafiyah boarding is the epitome of Islamic orthodoxy and become a genuine style boarding school that taught material "Islam traditional" or "Islamic tradition", Islam that is based on the understanding of the legal aspects fiqhi and Sufism which evolved throughout the history of Islam and became an important material in the educational process⁽⁵⁾. Amin⁽⁶⁾, the term Salaf refers to meaning something first, and precedes, that the structure of the subject matter is a legacy salafiyah clerical predecessors enforced inter-generations.

Under the Law on National Education System No. 20 of 2003, which outlined in Government Regulation No. 55 of 2007⁽⁷⁾, concerning religious education, position salafiyah is part of the national education system on par with other schools, as a participant organizer Compulsory Basic Education 9 Years, (package A, B and C) that began in 2000. However, in one hand, non-formal status as kurikulum kesalafiyahannya 100% religions.

Specifically effort browse book titles is taught on boarding Salafiyah, it appears that the theme of the study is developed around the issue of faith, science and charity. The third theme is attempted contextualizing into the curriculum materials, praktek worship and manners prevailing in the life of the lodge and form a sub-

culture to the present day through a uniquely pesantren 5 pillars, namely: Kyai, mosques, book bald, cottage and students⁽⁸⁾.

Suteja in Wahid⁽⁹⁾, the dynamics of the boarding school education is based on two large furnaces, (1) tasawwuf, (2) fiqih. Both furnaces can be seen in some books that are taught, such as: *Bidayah wa Hidayah* (book fiqih and Sufi), *Ta'lim wal Mutaalim* (ethics books and characters), *al Baranzanji and al Burdah* (The Chronicles of figures cast of characters). Types of books uniquely boarding contains certain doctrine which requires students to think in circles "civilization" under the guidance of Kyai as a great leader in the boarding school. Pesantren is the place to learn 'adab-adab' as sumbu birth yan good morals and character. Madjid⁽¹⁰⁾.

On that basis, Suwendl in Wahid, Ed's⁽¹¹⁾, the education system salafiyah boarding built on standardization of permanent value that necessitates the formation of "soul boarding", namely (1) the soul sincere, teach, educate students do not seek profit, but because of religion and God's commandments and His Apostle, (2) a simple soul, house Kyai as a leader, be a cottage, study room, dining area so that it becomes a mirror of life of the students to live a simple, stoic, brave face of life, qanaah and patient, (3) ukhuwah soul, relationships Kyai and students, students of fellow students to live in an atmosphere of faith, peace and harmony.

From the above it can be seen that, salafiyah reflection of moral education and character models. According to Ismail⁽¹²⁾, the character is a psychological traits, temperament, character, character that differentiates it from other people. In modern terms, the character is emphasized on the similarities between the character and personality. Personality or personality can be understood as a dynamic organization at individual places psikofisial systems determine unique adjustments to the environment, are generally well understood as a character or personality.

According to Steenbrink⁽¹³⁾, that personality in boarding school education is spiritual and mental development of ethics, where the pillars of the school and the whole environment is filled with infiltration of religious values. Yunus⁽¹⁴⁾, the children entered in the pesantren to be scholars, but above of the child that wants manjadi pious, virtuous character is good and straight.

Salafiyah Parappe boarding located in Polewali Mandar West Sulawesi province is one of the schools that still retain the vision of Islamic traditionalism, modernism and even tend to leave a message, either in the form of the curriculum, the use of technology tools, management and management of the lodge, except reasonable adaptation of equalization curriculum 9 year basic education.

Based on the description above, this research is considered urgent because, (1) boarding persisted even very advanced, when viewed the data potential that has the addition of each year, (2) many students come from outside the province, studied at the cottage salafiyah Parappe, (3) the number of students at the boarding school salafiyah Parappe exceeds the number of students at other lodges in West Sulawesi, 4) the number of students at the lodge salafiyah Parappe 30% menengan graders and above. These data contrast with the situation of students salafiyah 5 years ago, generally are lower-class children, community farmers and sailors.

Based on the above background, this paper wants to uncover the functions of Kyai leadership and curriculum in the formation of character in the cottage salafiyah Parappe.

2. METHOD

This study is classified as qualitative descriptive research and a case study approach about the character education at Salafi Parappe' boarding school. The collected data used triangulation techniques which were analyzed through Inductive and qualitative. Research results emphasize the meaning rather than generalizations (Sugiyono).⁽¹⁵⁾

Research data source (informants) is the head of boarding schools, the teachers and the students as key informants, students.

The data were collected through instruments as follows: (a) depth-interview; (b) observation, and (c) a document study. The procedure of the validity of qualitative data used four aspects as follows: (a) credibility, (b) transferability; (c) dependence; (d) conformability (Moleong).⁽¹⁶⁾

The data were analyzed through some techniques as follows: (a) data collection, (b) data reduction, (c) the presentation of data; (d) verification and making conclusion. (Miles and Huberman)⁽¹⁷⁾

3. RESULT AND DISCUSSION

A. Profile of Salafiyah Parappe Boarding

Pesantren Salafiyah Parappe located in a village 20 km from the district capital Polewali, and 140 km from the capital city of the youngest province of West Sulawesi. Parappe society are all Muslim, are generally farmers, sailors and a few of them are employees.

Salafiyah boarding began a long journey, beginning the tradition of recitation *kitta* (recitals book) ranged billowy in the 1870s known cleric named Sheikh Abd. Karim, who is better known by the public Campalagian by the name Sheikh Belokka. On her terhimpung religious competence, as dal, scholars, teacher of the Koran book even as officials qadhi (religious judge) in the mosque highway Campalagian circa 1889-1892. Sheikh Balekko existence has become a "true master" in various disciplines of religion, especially the science of Arabic grammar as an introduction to explore the sciences of Islam. Coverage Islamic disciplines and teaching methods applied become a hallmark of Islamic education in the form of "salafiyah study" (traditional) a term that is addressed in the study method books written by scholars of the Salaf about medieval.

Shaykh Balekko delivered many students as the next generation, there was Maddapungan, he was known as a pious students, smart and tawadhu, mastering several subjects that have given the teacher, so that in

the course of time received recognition from his teacher and was mandated as a teaching assistant salafiyah successor even after death, Maddappungan also menimbah knowledge to Sheikh Said al-Yamani (mufti Syaf'iyah in Mecca at that time).

KH Maddappungan age was around 71 years, the "*pangajian kitta*" took place between the years (1883-1954). As a result of this clerical work, standing a few "*pangajian kitta*" (salafiyah recitation) in several places, so many gave birth to religious leaders, scholars were scattered in the region Mandar like KH. Muhammadiyah, KH. Nadjamuddin Tahir (died 1961), founder of Boarding Candidate Ulama Campalagian, KH. Muhammad Zain (better known by the name Pukkali Blind), KH. Muhammad Ismail (known as Imam Pappang) and KH. Mahdi.

Islamic tradition *pengajian kitta* lasted until 1960, until the birth a few cadres of young scholars include Abd. Latif Buasyrah son Masalembu and Mandar. Abd Latif Busyrah take salafiyah relay recitation tradition in the form of khalafah (sitting in front of the teacher) and institutionalized in the form of boarding schools that began in 1997 with the name of Yayasan Pondok Pesantren Salafiyah Parappe. Number of legal entities: C-148.II.T.03.01-TH.1997.Akta Notary No: 33.13 March 1997 (Document Salafiyah PPs). On development, the foundation is developing three levels of education, madrasah diniyah (SD, MI), madrasah wustho (SMP, MTs), and diniyah ulya (SMA, MA). The madrasa system under the auspices of the Office of Religious Affairs.

Salafiyah designation system uses learning methods in past scholars inherited inter-generations by boarding institutions. In the aspect of Islamic theology, ideology embraced *Ahlissunnah wal Jama'ah*, understanding of the religion that comes from the majority of the path of the Companions. Fiqhi referring to the four priests and a school of more to follow Imam Shafi'i, while theology refers to al. Ghazali and Imam al Maturidi. In religious organizations to follow the ideology of Nahdlatul Ulama.

B. Character Education Model

1) Kyai and its leadership

Kyai as head of the lodge has significance in the development of Islamic boarding schools as an educational institution. Personal Kyai is "ocean science and baraka" ⁽¹⁸⁾. Pupils learn the science of religion to gain knowledge and blessings as a condition of becoming scholars. Ulama, a word which implies people who have religious knowledge and blessings, and pesantren undertaking science and baraka of Kyai.

Based on observations and interviews builder, ustas and students, that the situation and the cottage culture is heavily influenced by the character, behavior crystallized in Kyai leadership model. Operationally, this model is felt that first, Kyai is ocean science and blessings, secondly, Kyai their knowledge, third, Kyai, sincere man, the fourth, had no possessions and jobs besides teaching, and do not receive benefits from the fund cottage. This behavior has a metaphysical transformation on a personal spiritual kekutan Kyai be spawned karamah-Karamah or out habit.

The boarding school with Kyai models, develops naturally with a strong culture and tradition. This is the force in maintaining social cohesion pesantren both internal as well as external. Pesantren Salafiyah, simple and traditional, but the organization has strong roots and big so that a cohesive force in the conduct of Islamic religious education. Abdullah ⁽¹⁹⁾, capital of a Kyai leadership, not only at a depth of religious knowledge, but also the authority that comes from science, charity and supernatural powers.

At Salafiyah Parappe boarding, Kyai as pesantren leaders "say and practice" does not govern and does not carry out. No word on self Kyai command. But speech and role model, even everyday behavior is a decree, sentence, adab, seen directly across the builder and students so that entitles supervised cottage whole of life, maintained in an appearance full of "charismatic".

Leadership is the core of social learning theory. Albert Bandura in Krathwol ⁽²⁰⁾, the behavior and character of students are influenced by the behavior of the model shown a modeling because of the attention and motivation. When viewed in detail, social values and education at the lodge was formed on the basis of the vision and leadership patterns Kyai, personal reflection on the leadership of the Prophet Muhammad. Looks and feels personality and behavioral manners uphold akhlakul karimah (good behavior) and away from *akhlakul mazmumah* (misconduct). The students and ustas as public schools feel that the behavior of cottage life as an example of role model is shown by the leadership of the cottage.

2) Curriculum

In much literature, Azra ⁽²¹⁾, education salafiyah is a model of Islamic education that fully teach religious sciences through the study and deepening sourced from books great scholars 7th century. Teaching materials range in aqidah, fiqhi, morals and history.

Judging from instructional materials, curriculum more kosmopologi examine aspects of Islam, some of the properties and rububiyah uluhiyah God, the human task as caliph and servant, morals and manners-civilized human being in touch with nature and fellow human beings. At these schools, the concept of "perfect man" became manstrem to be realized, ie students who have faith in God's character, develop functions caliphate, spiritual and physical balance.

Theoretical perspective, salafiyah educational curriculum, is on the basis on the concept of theocentric and humanistic, which sees learners as a creature that has the potential spiritual, divinity, and physical. The idea of a God, and Muhammad became the overall spirit of education activities in the cottage.

Results of observation of the whole process of deepening of interaction in the cottage, that, sociologically, students characterize themselves as pious, faithful to God, pious, fond of reading al. Quran, friendly, obedient and respectful, *qanaah*, *tawadhu*. This character is the result of a process transferisast and internalization of values derived from the "spirit" uniquely pesantren, a state perceived as esoteric and become

intrinsic motivation every students in knowing (cognitive), understanding (psychomotor) and practice (affective) in cottage life. The value is theoretical and practical, not visible and not measurable. The process contains several values, as follows: (1) Transfer of Science religion, basically the educational process is the process and science transferisasi value. At the boarding school salafiyah studied (Koran book bald) is believed as the business becomes ulama and became memiliki good morals. Both became symbiosis that runs in parallel. Studied in other places not necessitates the transfer of value that can form good morals. Salafiyah, is the world of science and educate a child in order to have good morals. Pesantren is a character education plan in earnest. This situation is reinforced by a study by Krathwol and Bloom (1973), which states that, the behavior of the characters will grow as fast as the cognitive development if given the affective learning experience together with cognitive learning experience. (2) Transfers Spiritual. Known boarding school where the Koran books, science and physical dahir of Kyai as a spiritual teacher. The term refers to a spiritual figure who has knowledge of religious and metaphysical sciences. At the boarding school salafiyah Parappe, Kyai is a professor in the field of religious as well as spiritual teachers. Kyai always appear as an ordinary human being, but in pandangan students, Kyai have spirituality, the circumstances were exceptional. Spirituality Kyai create relationships within "kebatinan" pattern so that the state of students and well maintained cottage. Interview one of the administrators that in matters fore cabin, the foundations, the builder, ustas always conduct meetings. Meeting results are always delivered to Kyai, but in many cases it turns out statements and predictions about the cottage Kyai more true than with the results of the board meeting. Further Ust. Subhan said that, I have been living together Kyai, he was the most sincere man, his property does not exist, time is up for the work of religion, roughing along with the students, the house is a place to learn, a place to sleep, where to eat santri, no bitching, do not ask for donations. He enjoyed his life to teaching and giving everything for the students. That's the "miracles", a strengths exceptional circumstances which looks through speech, behavior so as to capture the hidden realities and has not happened. (3) Transfer Barakah, blessed in the language Mandar and Bugis "Barakka", meaning something that gives spiritual and physical benefits. Blessed to be a blessing owned and can only be given by a person who is deemed Kyai and has karamah. At salafiyah, Kyai had a very big blessing, a blessing through the teaching of science, the provision of prayer, living in an atmosphere of Kyai life.

Three content of this value don't exist in conventional education. Conventional Education considers that the behavior change due to learn and practice, as a mechanical process between the potential of heredity and environment, intrinsic and extrinsic as behavioristik and constructivist view.

Nata⁽²²⁾ the whole theory of patterned anthropocentric Western education, secularistic, humanistic and positivistic, stream or ideology that sees humans as dahir, as beings who have the physical and cognitive potential. This theory can not touch and explain human behavior comes from the soul as an instrument of consciousness, not the mind and moral considerations as behavioristik and constructivist view.

Unlike the Islamic educational theory, Al-Atlas⁽²³⁾, Islam views human beings, education and morality as three related matters, the three sources of religious meaning. Dinun (religion) implies the integration of the hearts, minds and actions that is the concept of man as a whole. The locomotive was a revelation in terms of science and morality. Morals and character comes from science, whereas science derived from religion. This is the value of education kerangka and procedures practiced in the cottage salafiyah Parappe. On this concept, boarding a choice for the Islamic community to learn the religion and character education.

4. CONCLUSION

Character education at salafiyah Parappe boarding is the core of curriculum implementation, premises. Goals form students who have religious knowledge and good morals. In character education implementation in this boarding, there are two of the most influential components, namely; (1) the existence of Kyai as cabin leaders, teachers and spiritual springs into a mirror and a model in the life of the cottage, this model into sub-cultures that make up the character, the character and dynamics of science. (2) curriculum to learn about faith, science and charity. The trio formed in the configuration of worship practices and *adab-adab*.

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